

M1555
Friday, March 21, 1969
Westtown
Group IV

Part One

Mr. Nyland: Is it running?

Someone: Yes.

Mr. Nyland: You mean my thoughts are going to start running? [Chuckle] What kind of thoughts. That's so sudden—there are ... that I make it appear. You see, I will just have to think about it. I have been thinking about it already for the whole week—what would I say—so I know well enough what I want to talk about. It's the question of a beginning; not to fall with the door, just, in the house, you know. You have to have a little hallway—a vestibule—and then you enter into another little bit of a room, and then you can open the door to the living room.

We've been talking many times, now, about different things and different activities and different ideas. We're in the midst of it; or rather, we are engaged in it in such a way that we really cannot withdraw. We have to continue. Sometimes it's a little difficult even to continue. One doesn't always know what the direction is, or how one should proceed. It is so difficult to see beforehand what can happen. One cannot have a concept of certain things when you enter into an adventurous country. We do not know what we will find. We know approximately what we're looking for, but the rest is a closed book. There is a little indication, a little signpost every once in a while "This is the direction to Objectivity" or some other statements—"If you want to find your Soul, go this way," "If you want to know where God lives, I will show you the Way"—but that's all, because you still have to find Him.

One starts from where one is. Logically, one starts with equipment that one has. And sometimes the equipment is not entirely suitable for what you want to do with it. You start on a certain project and you have some tools, and you find out that the project requires a little different kind of a tool, or perhaps the chisel is not sharp enough, or you have to sharpen the saw

first. Or the handle comes off the hammer, or the nails are crooked, or the board splits, or there are too many knots in it. And there are no blueprints. There is a little tissue paper, very much like a Kleenex, on which a few numbers are scribbled. And you try to read them, and the older you get the less your eyes will allow you to read, and you put on glasses and the glasses are dirty. Such preliminaries are necessary before you can enter into a project room and start with your projects. And when you finally come to the point where you think you are ready, you realize that you have forgotten something, and maybe you have to start all over again. You want to make something out of walnut, and it is too hard. So you try pine, and that has too much resin in it. Then you say, "I will settle for oak," but oak splits too much. And then you say, "I wished I had some chestnut," and the chestnut has died.

All of this belongs to a certain way of how one has to look at Work. Because the tools with which we Work are human beings, and human beings are not alike. And it is very good they are not alike. Because they are being used for a certain purpose, and whenever one applies something that one calls the 'method' of Work and one starts out with a different kind of instrument, the results are liable to be different. Because one instrument may be sharp, and another may be too dull. One may be interested in macrocosmic things, and the other wants a microscope. Some do not know how to handle a telescope. And all kinds of things again and again happen when you start out with a variety of different kinds of instruments, and you cannot really calibrate them because you do not know what is to be expected of a Man when he enters into an unknown country. And one can guess a little and one can extrapolate, one can base certain laws on that what exists and then, projecting them in the future you hope that they will reach somewhere in the direction in which you are measuring. But maybe there are certain winds that you have not calculated on, and they blow you out of the road a little bit. Or there may be ruts in the road and too much mud, and you slide ... and perhaps you get off the road sometimes, and you don't always have snow tires. And then, of course, the engine can break down.

And, there is such variety of material when one wants to go on a research adventure. What is research, really. You know in daily life that we search, every once in a while, for the unknown. If I want to sell something in the open market, I start a market research. That is, I try to find out in what direction there may be a consumer demand, if the product that I want to sell is acceptable. I want to know if there is competition. I want to know if the price is too high or too

low. I do not know how much I can sell, so I don't know what price I should attach; because if I can sell a great deal, in mass production I can lower the price so I can make either more profit or sell more. So, I go around and find out from consumers—or potential consumers—what is the market. How much do you buy of this kind, and that kind, and something else; and do you go by brand names, and do you look at the advertisements, and do you shop when there is a one cent sale, and where does my product fit in and would you be interested.

And so, I collect a great many data and I put them all together on a big sheet, and I run them through a computer and then afterwards I get results ... certain results of an indication in what direction perhaps such a product could be used if I only could add a few handles to it, because then it would become more desirable for the consuming public. And on that I base a sales campaign and advertising of a certain product in a certain way; describing it so as to entice people that they ought to have it, because my description is so palatable that they can't refuse to eat it.

That is market research—that what I know of the existing market, and then the adaptation, how to sell. When there is scientific research, I have data of a certain kind. I know certain products, how they react on each other, what they will do. I know even a little more than that; because I have gone into the configuration of certain chemicals, certain elements perhaps, certain forms of metal or alloys. Certain salts, I have studied their solubility. I know what I can expect of concentrations of certain chemicals, how they react to each other. I know that certain groups in certain chemicals perform certain properties, or give to the chemical a definite property.

And now, I start research. I mean by that, that I now try to find out how can I make a particular product that has to have certain properties in order to do certain things for which I want to use it. Like I want to have a metal that I know I would like it not to wear out at all, it has to be extremely hard. Or maybe I want something that is so soft that I really can almost knead it with my hands. I want a product in plastics and I know the fundamentals of plastic chemistry, and I combine one thing and another and I set up a whole laboratory with all kinds of chemicals in bottles and flasks and Erlenmeyers. And whatever I now try to do, I hire chemists and I tell them, “This is the direction in which I think there is a solution to this kind of a problem, why don't you try that.”

And so they try, and they accumulate a lot of data. And sometimes they are lucky and they find something, they say, “This ought to sell,” and then it is put on the market. Or rather, they

start making it to find out if it actually is within the cost, and then they have a development department, a kind of a pilot plant where they try it out first on a small scale. So they take the results of research and start a little gingerly in the beginning—not to spend too much money—in order to see if it actually would catch, and has it enough life and can it sustain itself, and is it profitable from a business standpoint to invest more money.

That is how we do business in ordinary life. When one goes over into a psychological region and one wants to invent ... to try to be adventurous—to discover—I start, of course, to study what is really functioning in a psychological sense, and I say “But, there is a certain range, inbetween this pair of brains, for Work.” And it receives impressions by means of sense organs, and I can define them ... and I know that when there is a light flashed in front of me I register it in my brain and there is an image of that, and I then with that image, fortunately the brain can recall it and know, and knows exactly what it is like, and afterwards can describe it. I try with this mind to do certain things that are a little unusual, and I find that it has, probably, properties which are a little more potential, and I go in the direction of extra-sensory perceptions. I become interested in telepathy. I hope, even, that clairvoyance will help me. Clairvoyance means to ‘see clearly,’ and that indicates that what I call now ‘seeing’ is cloudy, it is not clear. And I suspect, after I see a variety of different things and facts that I cannot explain with my ordinary brain, that there may be something existing that I would like to uncover, and then I say, “Let’s do some research.”

Because if we can apply the rules of research to such a problem, then maybe we can find certain things that may be useful. Maybe we cannot put it on the market and sell it; but on the other hand not everything is measured in terms of money, and if I have a research going on in order to find out what is really my Consciousness ... and even if I say that certain chemicals can expand it, I hope that by means of LSD that something can be uncovered which I don’t know; or perhaps has been buried such a long time that I would like it to come to the foreground; or maybe that it will enable my brain to see two points at the same time even if they are separated by a certain distance, and I hope that I will get a concept of time—of what it does to me—and what time, as a registration in my brain as different points, perhaps could, by a changing of the brain, be perceived as if they are happening simultaneously. Because this is what I know of prevision, of *déjà vu*, of certain factors that I know exist, conditions that I must admit; that even if I cannot explain them, that they are there; because there are the facts staring me in the face and

I have no law to explain them at all, but I know they do exist, and I become intrigued. I want to find out, now, what else I can do, in what direction should I go. What is it that I can expect of my brain as it is. What kind of facts can be uncovered, and in what direction should I go with this brain. And so, I set up a laboratory for brain studies and publish articles, and I collect scientists and all of them are working on projects.

And so, one comes across, sometimes, an idea that the brain as it is is not as yet suitable to perceive certain things which do happen, but for which the brain as it is, is a poor instrument. And I'm reminded of color blindness, and I'm reminded of laws of vibrations which sometimes become visible; and sometimes they belong to a region of infrared rays—heat rays—and sometimes I say there are chemical rays and vibrations on the side of the ultra-violet, and then there are radio waves and, of course, there are x-rays, and there are all kinds of things that I cannot perceive with my ordinary eyes. And I use the same reasoning when I say I can use a microscope in order to see smaller things—even if I cannot see ... actually perceive a molecule, I can get very close to it—and I use ultraviolet, ultra ... ultraviolet microscopes, different rates of vibration instead of light in order to discover that what is still smaller, although I hope I would like to see what is a nucleus like, and if actually I could have any indication of a quantum existing.

Maybe it is impossible. Maybe there are limits in the material. Maybe glass, or whatever I have to use, has limitations and points of no return; in which that what is given into it cannot penetrate further and must be reflected, and I discover that perhaps my brain may be of that kind. And I put it now against the background of Mankind on Earth, and I say, "If Earth as Earth is limited, Mankind must also be limited." I don't understand that. I don't know what I mean, really, by saying that Man is limited. Because in the first place, he may admit that he won't grow any more physically, but he won't believe that his mind will ever stop.

The only question is: How to find the key to unlock that what is a possibility. And for that we have, even, a different name. Because we don't call it 'the mind' anymore. We start to search for a Soul, the Soul which will have an ability not belonging to Earth entirely, although based on it ... but belonging to a region around the Earth which, of course, from cosmology I will admit has a different kind of a quality. And then I say, "Perhaps there is a center to the universe," and when I conceive of two lines meeting in Infinity, that there is some reason why I start to think that perhaps my brain is not all that it is cracked up to be, and that by ... with a

constant trying to change—constant improvement, constant wish of making it more capable—it will also reach an end.

Because the brain can only stay within the skull; and although the skull can extend a little, and although there is, in the brain, brain-matter ... we can change the vibration rate, I cannot get rid of certain thoughts. And I constantly keep on perceiving with my ordinary sense organs, and I constantly use up energy, and I constantly add to my brain more and more facts, some of which I will forget, but when I live in a complicated society I keep on storing an awful lot in my brain, and there is very soon no more room, and that what is there cannot move. And then I get panicky. Because I know that when I continue with the accumulation of data—and I have no chance of segregating them and to see what is their individual valuation, so that I cannot even make a law out of it—it remains a terrible miasma. It stays within my brain. I know it is there, and I cannot uncover the secret ... and then when I try to expand it, all it does is to rake up a few of the old memories which come to the foreground; but since I am in that kind of a state where the totality of me is affected by any kind of a drug that I take, there is no one to sort it out for me.

So I'm really up against it, and I say I become 'panicky.' Because I see, as I grow older, how much there is that I don't know, and that the accumulation of facts and data are not enough for me when I cannot come to any kind of axiomatic statement. So I see in that way—by looking around and experiencing decay, and knowing that ultimately there will be destruction of all of it—I know I must hurry. And I look, then, for something that can speed up a certain process, and when I say perhaps we're on the 'wrong road,' perhaps if we wish this brain to uncover the secrets of the universe, I must go in the direction of the universe first.

Because if I want something to be discovered, I have to have an instrument that is of equal value of that what I wish to discover. And, for that reason, I come to the conclusion that the brain as I have it now, is not right even if it is beautiful, and that something else must take place in that brain. Because it has to start on a different rate of vibrations—of course, in the first place—but it also has to get to a certain level. And the level will indicate, for me, that there is an awful lot what I call 'sawdust' which I want to get rid of, and also a great deal that is not truthful at all; but it has been, because of a long standing and long being put on the shelves and for a long time not even being used, has gotten a little rusty in what I call my 'memory,' and I cannot rely on it anymore.

And so, this new kind of viewpoint has to be researched on. Because I don't know

anything at all about anything outside of my brain. I do not know anything about the brain being different. When I say a brain ought to be 'lighter,' I don't know what I mean. It ought to be in the direction of the planets and the Sun, and I don't know what it is. I wish my brain to give me light, and it doesn't give me light. I wish my solar plexus to function in such a way that it gives me warmth and heat, and it doesn't do that. All it does is to help the blood circulate, and *that* keeps the temperature of myself. Only in exceptional moments of great excitement, great joy, great suffering, something starts in me, and then I know that at such a time that what I experience for myself in my body—my personality—reaches a certain depth or a certain height, and I say, "That's it!" But, I cannot produce it; because it burns up too much energy and therefore the destruction is much faster, I cannot live on my emotions alone and I cannot live on my nervous system ... and I'm up against that, and that is why I say if I look at my life then I get worried: How will I discover that what I really need. And therefore I say I need research—accumulation of data, reliable.

But, I want it from different people. Because I'm not alone ... and my instrument may even be crooked, and it may be cracked and it may be colored and it may not function properly, and it cannot contain all the different things that I really would need for a proper research. Because I have to investigate the country. I have to investigate the market so that my product of Objectivity can actually be sold to different people who also are looking for the same kind of solution for themselves.

This is what we are engaged in, and this is the research. This is the attempt of all different people being interested in Work: To apply a certain method which is supposedly giving one the possibility of freedom, and which will, if applied provide a Man with a brain which can function; not like the Earth functions and not like his ordinary unconscious state functions, but that could become an equipment of what he calls his 'Soul.' And, when we say 'Soul' we put into that everything that we don't know about but we hope for. Because we think that if I can say "Soul" and I know if I could have one, by definition I say God will know me then. Even if He doesn't know me now, He will appreciate my efforts; and on the basis of such efforts of making a Soul, He will then allow me to open up all the secrets of the universe.

The research extends in a direction towards freedom from Earth. It extends to the application of that what we already know a little bit and we want to know more, and for that one asks, "Please, try to Wake Up." Try to apply these very simple statements in your life. See what

happens to you. See what your experience is. Because this what we now wish to do and what we think would be of help, we call it an 'elixir' of life ... and it would be very interesting to see what this particular, let's call it, 'method'—or a chemical, or a catalyst—will produce in you, and to what extent it will change your states; and how it perhaps may affect the condition of your brain and how perhaps with this you, totally as a human being, will gain understanding and, perhaps, even could become what you wish to be when you try to think about such matters in your heart.

And so, a Group gets together and they undertake to apply such Work, and they apply it with the instruments they have, and they call it their 'laboratory.' It is the application in this laboratory—the putting-in a certain research problem and giving them enough data and a little bit of a blueprint that almost any child can read—and then the question is: Are you willing to submit to these kind of experiences. They are not harmful, but if you actually want to be serious about it, it could be of great benefit not only to you but to Mankind. And this is really what should motivate a person. Because, it's not only for himself. You see, that what a person wishes—for freedom, for himself to be free—of course is right, but it does not mean that the results of such research should be kept under lock and key within him *when* it could be of benefit. We do it, of course, in ordinary society—inventions are kept away from Mankind as a whole. Because if they were followed out it would simplify a great deal, and it would reduce a great deal of manufacturing plants to practically nothing because we would have more durable telephones ... and we cannot afford it because we have invested much too much money and there are too many people dependent on the profits and interest that accrues from a successful business.

The difficulty with this is that we, also, have a tendency to keep it to ourselves; and that even when there is a group of people supposedly interested in the formation of their Souls, that they cannot meet on the ground of the Soul, in which there is no distinction. Because that is God and that is life, and that for each person becomes important ... and when that life has no dimensions, there is no separation. So one could meet and recognize the attempts, and also the desires on the part of each one of them to become harmonious; and at the same time, in exchanging that what they have found on the road and what they had to do or invent, or at what point they could apply this kind of elixir so as to have the greatest benefit from it and the most efficient results, they have to learn how to research together.

There is a group of people, all more or less interested in Work. They are entitled to the

results of their own Work, and now I ask something else: I say, “Form a Group.” And in order to make a Group, you have to introduce something. In the first place, sincerity in reporting or explaining. In the second place, since it is all unknown, no possibility of criticism. In the third place, I have to give certain things that I would sometimes like to keep to myself because it is beautiful, and also because I have Worked for it. So, I have to introduce something else: Why did you Work; for what: To be united with God. So, I say God ‘demands’ that you communicate with others who also wish to come to Me, so that when God has everybody come to Him that they already know of each other. God is not interested in introducing Mr. A to Mr. B. He’s interested in Infinity. The aim of Man is to become Infinity itself. The aim of Man is to make a Soul free from Earth. The interest in Man, since he is limited, is to find out how such a Soul can be made. The interest of Man is primarily not himself; and for *that* communication must exist sooner or later, and all I suggest is to say, “Get busy.”

What do you need. Your own experience—of course, it’s understood. Sincerity in reporting—of course, that’s understood. Willingness to give—also, it’s understood. What else. Trust in each other. Ahhh, that we’ve forgotten, and that is why people don’t Work together. Because I don’t trust others to see the things that I experience in the same light and with the same willingness of research to uncover the unknown. I don’t trust them because they cannot see my essential Being. All they see is a little bit of an outside manifestation; and they judge me and they have, with that, all kind of conditionings, prejudices, rationalizations—everything that belongs to me is that what appears—and trust goes to one’s heart. Trust comes from your Conscience. Trust is the only thing that will ever unite you, and if you ever want to grow together as a Group—not as individuals—then you have to know what it is to trust each other. And then you put the results of your own research together with someone else, and you say “Thank you” and he says “Thank you” because it helps all of us. “One for all and all for One,” *that* is a Group.

And, why a Group: It’s the only thing that will make you continue to Work. At the present time, I unite you. That’s why you come back. Because you have to be reminded, and I remind you time and time again—thousands of tapes, all kinds of conversations. Your life: You know it, sometimes you let me see it. Something has to take the place; and it may be the Barn when we put enough life in it, and it may be the Land on the West Coast when enough of that kind of enthusiasm ... life-giving force will be put into that. When there are some people who will

understand *that* and can then unite, and in this unity can produce a relationship which has ... because it is made up of a variety of different people, can have strength to the power of the number of those who are engaged in it.

And that is why I say you have to have Groups: Not even for your own development, but for the sake of maintenance of Work. You see, I believe in that. I don't know if Gurdjieff believed in it. I cannot say. I've never asked him. Because it never came up, and I never faced it. For me he was Gurdjieff, and whatever he did or didn't do, I never questioned. I face it, perhaps because I have an impression of what I thought he needed and wanted; and I may be entirely wrong, but until I know I'm wrong I will continue the way I think is right, and for me it is right to have Groups. For me, it is right to be patient. For me, it is right to have life that I wish to give. For me, it is right to ask for others to understand this with all their might; and losing, in that attempt, all their self-love so that something can exist that we really can call 'love of Mankind.' And for the time being, it will have to be love of a Group, love of a few people for the sake of everybody's Soul. That ultimately is where the mysticism goes over into the Objective realization of God as Endlessness.

So, you see, we're engaged in a certain project. We are engaged in trying to find facts. We are trying to make up a certain analysis. We want to chart it. We want to make sure that in the direction we go, we will uncover the secrets of life. We hope that in that process we prepare, for ourselves, the possibility of a continuation of the life of oneself; and that ultimately, in that life we will find unity towards which we are, at the present time, striving.

So, drink to the future—whatever you can contribute. [Toast.]

Part Two

Mr. Nyland: I cannot say, really, more than what I have already said so many times. It's not that I don't want to say it again. Every time we talk about Work I try to say it a little differently, so as to adapt it to the thoughts or the conditions in which you might happen to be.

But, you see, I don't want to chew it too much. I remember when Orage had to do with what he could, and he got stuck. Whatever the reason was that he got stuck, maybe it was his own brain, and maybe it was intentional on the part of Gurdjieff. Maybe Gurdjieff wanted for Orage to find out the limitations of his brain; even brilliant as it was, that there was something that could not constantly be repeated. And so, at some time he shut off sending Orage

information. Before that, he had sent him the beginnings of Beelzebub, which Orage edited—and did a very good job at it—and used it, and used it for discussions and explaining. And we read at that time, before publication—for a long time there was no published version, until finally we published something in a mimeographed sheet form... But, Orage had to repeat; and Orage could not help it, and Orage would ... got criticized for that by Gurdjieff. And Gurdjieff came one year and he looked at the different people who were the Orage Group, and—as he said himself—they showed a sign of being ‘candidates for the madhouse.’ It was the over-emphasis of intellectualism. Beautiful, lovely theoretical words—formulations, all kind of concepts, enjoyable, lovely way of placing Work against a variety of other different literary achievements—and Orage was a great master in that. But Orage knew what he was doing and he knew that he came to the end, and he knew that Gurdjieff was right. And Gurdjieff wanted him to understand; almost, I would say ‘forced’ Orage to go into ordinary life and to become, again, a publisher of a magazine for which he was exceptionally well-equipped.

Such decisions one sometimes has to make. That’s why I say, many times things will not continue in the way it may seem most likely, or enjoyable. There will be certain times when you will be a little bit upset. There will be little indications of such things, to shake you up out of your sleep. Not to get involved in such theoretical nonsense. Not even reading All and Everything too much. Not even wishing to understand Work. Because, your understanding will only go as far as your brain will allow. That’s the limit of your brain, and nothing more can happen. Even if you put a hell of a lot more so-called ‘facts’ in it, or even if you surround yourself in the neighborhood of something hoping—like the feet of Gamaliel—that you will sit and absorb, your brain won’t and the way your solar plexus starts to move towards the heart, it will stop when there is no more energy feeding into it. And then you will be lost because you are in between ‘two chairs,’ as Ouspensky would say, and you don’t know and you’re up against it. And you have to make a choice, and maybe the choice is you go back somewhere to ordinary life in order to gain a little bit of energy or to have a different kind of a viewpoint; or maybe you should concentrate on physical work only and forget about a little bit of theory and not read too much anymore, and not go to too many meetings but to spend your time in such a way that you know that you can reach a balance for yourself.

And that is what you forget every once in a while, and this is what I will make you know: That that is going to happen; there is going to be a period that I will refuse to talk, when I will

refuse to see anybody. The trip is already a little indication. I may go to the West Coast and stay there for some time, and see what you will do. That you really understand what *you* have to do. Not I. You have to Work as if I will die tomorrow. It would be very good if someday I die for you.

Work *now*. Don't allow too much theory. A little bit—okay. What you wish—okay. A little Group, talking to some people—okay, it will help you, it will help clarify certain things. Not much. It doesn't amount to very much. Even having a little Group doesn't amount to anything at all; because most of the time you talk anyhow, and you try to tell certain things in a certain way which you already know, and you may be up against it, and you force yourself a little bit because you have to talk to a few people.

The time comes when you have to talk for ten years and still you have to do something about people—and particularly new people—and you have to try to hold onto the older ones, and it is extremely difficult. Because the older ones will gradually get a little fed up, and they will look around and they go in the direction of I Ching—or Zen, or something—to find something a little easier. Because they will refuse constantly being reminded that they have to Work ... and Work on themselves, this they will start to hate, and for that reason they will leave. Because they don't want to be reminded all the time that they are unconscious ninety-nine percent of the time and that they really have to Work, for themselves and for their Soul.

This is the difficulty, you might say, of a teacher: How can he keep patience. How can he actually continue to give certain things in a certain form, and change it a little bit without changing the principle. The principle is still Awareness. That's all we're capable of. We are not able to be Awake. Don't try to make a mistake about this. An Awareness is a moment. That's all your little brain can do at the present time—having the experience of a moment. You cannot continue, if you try you fall back into unconsciousness. Awareness is a state that belongs to Man on Earth for a long time; until that what is being built by means of Awareness becomes an 'I' which, then, will stimulate you to stay Awake as 'I' is Awake.

I only say this for you to know that Awakening is a long way off, but Awareness is right now, and each *now* that you can experience, you could be Aware. Because Awareness has in it the principle of Objectivity. It has in it the timelessness; because it is a moment it will give you Objective facts, one fact each moment of that what you become Aware of, at that time, of your body. That is energy and that goes into a certain part of your brain and it will be deposited, and

the more you do this now time and time and time again, thousands of times ... many more times than you do now during the day. Because you're not as yet living with this Awareness written on your forehead. You are living with thought on your forehead. Formulations, theory on your forehead—that's the madhouse.

And this you must remember: And how in God's name can you change when everything at the present time points to that kind of intellectualism—of wishing to know, even before you start Work, what is involved and what will it lead to and what will it give me—and the satisfaction of the curiosity instead of just sitting down simply and saying: "I want to be Aware." This 'I' of mine is Aware of me; and then maybe you have to leave it and a little later you say it again—"I Am"—"I", when you say it you Are, if you have said it you Are not, even sometimes saying it already prevents you from Being it. Only when the "I Am" comes from the proper place—where there is no dimension—then your "I" is your 'I': When it says "I" when it is, then, at that time connected with something else of a different nature and higher than you are, and the "Am"ness brings you back to Earth. Because that's where you are—human beings, breathing, walking—and in that a dynamic quality walking towards, turning towards all the time such attempts. I remember Work, I wished I could ... I wished I would be Awake, but so far my mind only allows me a little bit of something that I know is right and I experience; and I am at that moment Awake because something in me is free, and everything else that is me has dropped away, it doesn't exist.

Try to remember that you don't overstate, that you don't overestimate; that you really are honest, that you don't start to say "I'm Awake" for some time. While you say it, you're fast asleep. When you can sigh and not say anything, you are much closer to your Being. When you are at the place where you cannot find words, your Being will be there. Because the Being doesn't want words. When there is within you an emotional state of the wish to be united with God, at that time you are Aware because God is Aware of you. At a moment when you say "I" wish to Work and then you create an 'I' in the image of God, then *that* is Aware. And, thank God it belongs to you ... and so I say since it is mine—"I" am Aware—and then I pay for it by losing it. It is not a question of timidity. It's a question of really knowing, of really feeling or perhaps understanding, of really Being.

Who am I. What is that, in me that even dares to talk about Work; and such deep desire there is to wish to be present, to have within one that what is, I call it, 'indelible.' Because I

hope it is always there and never will be destroyed, something in me that can remain as life existing and I have the privilege of seeing it; or, at least becoming a little acquainted with the fact that life is in me I never knew it really, it comes out but again through a form ... but to Be within and to have *within* this and not show it because I cannot show it, I do damage to it.

This is life that should stay within. You are not entitled to any kind of a superficial joy. Only within! And stay there, and don't think it has to take a form, and don't think that it is necessary to tell other people. They will know by your presence. You don't have to convince them. You are what you are, it's enough when that is truthful, when for that one moment you're in touch with something; and then you can be quiet and you don't have to talk, and you can listen and then, maybe, you can find an answer at the proper time. Not because you wish to answer. It's only because you feel that something, like an appreciation of that what is the question, is already enough at that time. You don't have to explain. People will Work when you set them on the right road. You tell them, "That is the direction of Mecca." You tell them "At six o'clock Allah be praised, go ahead, look. Even if you don't see it, I assure you it is right, that is the direction. Go, you don't need me. All you need me for..."

This is the way one should talk. All you need me for is to remind you of that what you are, what is within you and what is real. All I can tell you, is to say it is there. You just look. Keep on. Look, find out. Be honest, you will find it. Go ahead. Like one tells a little child how to walk; when you let it go of the hand and you want it to walk on its own feet, and you say "Go ahead, trust yourself." The mother trusts you, God will trust you when you can keep quiet, when you will allow that something can flow through you, when that what is, still, you also disappears and all that is left is your Conscience acting—that is, being alive.

Orage learned his lesson. Orage went to England to grow Choongary. Choongary. You remember Hamolinadir, he gave a talk. Everything was in it—all kind of philosophies, theology, systems, doctrines, religions—everything to the wise man, to the scientist, to the Hasnamussian. And he shouted, and he convinced them as much as he could on Earth. And he ran up against a wall and he saw their faces—candidates for the madhouse—and he saw it, and he had to stop and run away. He disappeared, to go down to the soil and just become a simple man to grow turnips.

Every once in a while you have to have a picture of yourself. How do you behave in life. What is it that you are. What is it that you wish from someone else. What is it that you can expect from someone else. What is it you deserve from someone else. What is it that you are

open to, so that someone else can give you. When you are angry, you close yourself up. When you are angry, you shorten your life. When you use up too much energy, your lifetime is cut. When you Work you live longer, because you receive energy from Above. That's how you live, because that is how you are fed. That is how you originally were born, and that is what is the task: To find how to be open so that like rain—or manna from Heaven—it pours into you. And you put out all buckets and the buckets leak, and what finally will help you is the palm of your hand; just a little bit curved, and a little bit of the rain will stay and it will quench your thirst, because it is living water that comes down.

Don't rely on other people. Rely on yourself, and through yourself on God; or, rely on God, and through God on yourself. You are within your world. You build your Soul with the help of everything. But you have to build, and then it will be yours to be given away—in time.

Work at the Barn as much as you can. Physical work. Come. Winter is over—practically. Come and Work. It's important, ten thousand times more important to learn how to Work together that way, and then maybe there can be some kind of a Group. The Group will not be established on the basis of intellectualism. It will be built on the basis of a feeling and a sharing with each other, and you will learn how to share when you work physically, actively engaged in the vineyard of the Lord. And you can call it 'Barn' for a little while; until the Lord comes for you, and then it is your vineyard because you have hoed it, you have built it, you belong there. It's part of your life, and you have given it to have it returned to you so that you could become a Man in ordinary life. That's the gift of the Barn.

I'll see you soon. A good weekend.

End of tape